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The Industrial Christian Fellowship.

"We Stand for Christ and His Principles,
independent of Party."

ITS HISTORY, ITS PURPOSE,
and a CALL TO PRACTICAL,
:: PERSONAL SERVICE. ::



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THE INDUSTRIAL CHRISTIAN FELLOWSHIP



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The Industrial Christian Fellowship

ITS HISTORY and ITS PURPOSE.

THE INDUSTRIAL CHRISTIAN FELLOWSHIP is an old Church Society founded in 1877, now under a new name in order that it may be better equipped to meet the anxious days that lie before us. It has set before itself two objectives.

The first is to try and bring back into the fellowship of the Church the great mass of people—numbering 75 per cent. of the population—who are mainly
MASSES OUTSIDE CHURCH indifferent, but gradually becoming hostile to all forms of organized Christianity. Evangelization in this

country has been arrested, and it is now at a standstill. Frank materialism, indifference, and intellectual difficulties are partly responsible; but it is mainly due to the sheer burden of social distress, and the psychological upheaval caused by the impulse of the masses for a fuller life. When a man's whole mind is absorbed in an anxious struggle to keep alive, when the spirit is harassed and almost terrified by the hardness of the world, then it is that class warfare is born; a spirit of discontent and unrest burns in the heart, and a man will not readily respond to the call of Christ, or rather to the call of organized Christianity, which, in his opinion, has failed to sympathize with his lawful aspirations for better conditions.

THE REASON This is the charge that has been levelled continually against the Church, and with a considerable amount of truth. The Industrial Christian Fellowship believes that men and women have been so mis-used by the modern world that numbers of them have become to-day spiritually impervious. It believes that it is only

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possible to prepare a way for the Gospel by first seeing that justice is done, no matter what sacrifice may be entailed. The Church has too long neglected to preach the social significance of Christ's teaching.

At the same time we must remember that in these isles the Church existed before the State. The Church *was* the State at the time when Britain awoke and stood to make herself a great nation. It was the Church that blazed the path to civilization. It was the Church in early days that laid the foundations of representative government. The Councils instituted by Theodore were the first of all national gatherings for general legislation. It was the ecclesiastical synods which, by their example, paved the way for our National Parliament. The liberties of the people were procured through the Church. Wakeman, the historian, tells us that "The Unity of the Church in the seventh century led to the Unity of the Nation in the ninth." It was Stephen Langton, Archbishop of Canterbury, who fought for the signing of the Great Charter, which commenced the history of the English nation, and established the rights of the common people. Once more, in 1260, the liberties of the people were endangered by the King, and through their champion, Simon de Montfort, their ancient claims were reasserted; and we are told that the clergy were heart and soul with him when he summoned the first Parliament in 1265. Again, it was the Church that set its face like flint against serfdom; and we have Macaulay's authority for declaring that the chief agency in delivering the people from its thralldom was religion. It was the Church that broke down the system of feudal tenure, when, in the hands of the unscrupulous, it had degenerated into tyranny. Anselm, the Archbishop, faced both King and Barons and disputed their right to use it as an instrument of oppression, and it was finally banished from the land by the victory which Thomas à Beckett gained at the cost of his life. It was also to the Church that the honour fell of reviving education. "The revival of letters which followed the Conquest was a purely ecclesiastical revival," says Green, "and the early band of Labour Leaders who entered Parliament in the beginning of the twentieth century largely, if not altogether, owed their position to the Church, who away in the distant past became

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the mother of popular literature." Nor must we here forget that sturdy champion of the working classes, John Ball, who preached "national equality and the rights of man." "If we all came of the same parents," he asked, "how do they say or prove that they are better than we, if it be not that they make us gain for them by our toil what they spend on their pride? They have leisure and fine houses; we have pain and labour, and the rain and the wind in the fields. And yet it is of us and of our toil that these men hold their state." So one might continue—right up to the days of Chalmers, Maurice, Kingsley, and Westcott—to enumerate the names of Churchmen who have made their contribution, each in their own way, to improve the social conditions of the people.

But, during the eighteenth century, the century marked by the emergence of the Industrial Revolution—in spite of the splendid witness of individual members—the Church as a society lost its influence and its power, and failed to deliver its true message. There sprang up in our land a host of evils, the results of which we are reaping to-day. Through Watt's invention of the steam engine, the whole face of the country was altered; the existing system of domestic manufacture gradually disappeared, and was replaced by our present factory system. The steam engine had to be housed, and accordingly factories were built. People migrated from the country to the town. The employment of women in unsuitable occupations, child labour, the sweating system, excessive hours of labour with loss of leisure to the workers—all these evils arose, and, while the Government did little to remedy them, the Church did less. Meanwhile, God the Holy Spirit was at work, and He drew within His influence that little circle of illuminated men and women, who began to see a vision of a lost ideal and to contrast it with the circumstances of their own lives. They commenced to organize themselves into little circles; they were persecuted, transported and imprisoned, and sometimes condemned to death; but from these early beginnings we can trace the growth of the present Trade Union Movement, with its membership of six-and-a-half million wage-earners. Throughout the epoch it has stood for the principles of justice and fellowship, and

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all petty criticisms wither up before the divine flame of those mighty aspirations. If there are signs to-day that it is hardening into a sectional, materialistic, and political organization, the Church is partly to blame, because it is completely isolated from this stream of national life, on account of its apathy in the early days and its failure to make social righteousness a part of its message. There appeared recently in the religious press two most important articles, entitled "Labour's Challenge to the Church" and "The Churches and Labour," in which the following statements are made :—

"In the South of England they know little of labour, but in the Midlands and North there is little else in the picture—swarming crowds of men everywhere, masses of humanity from the mines and factories, streaming out of cinemas, pouring out of gateways. . . . I have just come back from one such centre : a hideous town, the exact expression of squalid Industrialism—31,000 people and Church accommodation for 1,100, and working men conspicuous by their almost total alienation from the Church. . . . And Labour is angry with us and contemptuous. Their charges and accusations are three. First, that they have been deprived for 100 years and more of those things which make life dignified, elevated, sweet. . . . Secondly, they accuse the Church of being a class Church, where the squire, the owner, the boss is welcome because he can give fifty pounds to the funds ; others are tolerated, but secretly despised for their clothes and their ignorance of Church ways and habits. Thirdly, they say that the Church and its congregations . . . quarrel with each other or dispute bitterly over incense or war memorials or social precedence . . . and care nothing that the crowds outside live in ignorance and squalor, in filthy streets and abominable houses, amid a general welter of repulsive and bitter ugliness. Their children are dragged up in ignorance and overcrowding, die plentifully from bad conditions and consumption, and no Church or body of Church people takes any notice until a strike comes along. Were it not for the discommoding strikes the Church would be content utterly

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to ignore their just claims to what makes life worth living, and would settle down inside the Church to sing 'Praise God from Whom all blessings flow' to the end of the chapter."

"In the first place, speaking from a good deal of inside knowledge, we may say that, on the whole,

**"THE
CHURCHES
AND LABOUR"**

organized Labour has changed, and is changing, its attitude to the Churches. At one time the attitude of Labour to the Churches was one of contemptuous indifference; we were left to ourselves; we simply did not count. The indifference has passed into hostility of the most pronounced character. If any clergyman questions the accuracy of this statement, let him visit a branch meeting of any trade union and speak to the members about religion. He will be staggered with the hostility of trade unionists to the Churches. . . . In the eyes of organized Labour, the Church of England has been weighed in the balance and found wanting. Let it be understood, that we are simply stating the case as we have been at some pains to discover it for ourselves. To use the expressive phrase of trade unionists themselves, the Church of England is a "wash-out," because it is a class Church. It is the Church of the rich, the Church of the mighty, the Church of the plutocrat. What is at once the most hopeful and the most perplexing feature of the situation is that the average working man fails to see the slightest connection between Jesus Christ and the Churches. . . . It is a great mistake to imagine that the workers do not go to Church because they want an easy way of life, and think the Churches teach a hard road. The exact opposite would be much nearer the truth. They despise the Churches because religion seems so easy, because it does not seem to involve a real cross, a heavy cross, a social cross, with real intricacies of personal self-denial. They say it is pure self-deception to speak of giving up the theatre, the dance, the glass of wine, the game of cards, when the *real* surrender should be the spirit of Mammon, which is far too evident in the lives of religious people."

The Industrial Christian Fellowship is not prepared to confirm the whole of the foregoing statements; but it *does*

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endorse the words contained in the Reports of the Archbishops' Committee on "Christianity and Industrial Problems," 1918, and of the Industrial Committee of the Lambeth Conference, 1920:—

"In the fifty years which laid the foundations of modern England the influence of the Church as a witness to social righteousness was, it is hardly an exaggeration to say, almost negligible. . . . Against the prevalent materialism of the age, with its sacrifice of human welfare to the rage for productivity, its reverence for the rights of property and its contempt for the rights of men and women, against the industrial oppression which culminated in Peterloo, the Church raised no voice of warning or protest."

"We have neglected to attack the forces of wrong. We have been content with the ambulance work when we ought to have been assaulting the strongholds of evil. We have allowed avarice and selfishness and grinding competition to work havoc over the broad spaces of human life. We want a strenuous reaffirmation of the principles of justice, mercy, and brotherhood over every department of human life."

"What shall we say of the relation of the Church to the Labour Movement, which is one of the outstanding factors in the industrial world? We cannot claim a good record with regard to Labour questions. Since the beginning of the industrial revolution only a minority of the members of our Church have insisted on the social application of the Gospel."

With such findings as these confronting us, from a Committee of experts (both men and women), including well-known employers, Labour leaders, and clergy with special knowledge of such matters, also from our spiritual leaders, the Bishops, at the Lambeth Conference, the Industrial Christian Fellowship cannot remain inactive. The call is twofold—firstly, to break down the present hostility to the Church on the part of democracy; and, secondly, to bring home to every section of society the need for social righteousness in accordance with

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the principles of Jesus Christ. Because we believe that society must be saved by and through the individual, there lies at the foundation of all our work the unchanging task of winning men and women to personal discipleship of Jesus Christ, as Divine Lord and Saviour, and of building them up in the Christian character. The industrial unrest and uncertainty of the period present an imperative summons and a boundless opportunity.

If it is true that chaotic conditions prevail, it is also true that the Spirit of God is moving upon the face of the waters.

AGENTS OF THE FELLOWSHIP IN ACTION

The world-wide agitation and unsettlement, it has been truly said, "is not simply a rumbling of empty stomachs, it is the stirring of the soul of man."

Mankind needs a religion, and there is no other religion which meets the need but the religion of the Lord Jesus Christ. The Fellowship holds that this truth can best be brought home to Labour at the moment by Christian working men, who have shared their experiences, and understand their difficulties; it therefore employs numbers of them as agents, and the staff is continually growing. The majority have at one time earned their living in the factory, the workshop, the colliery, or on public works; and they know from personal experience how to appeal to their brethren and bring out all that is best in them. As former trade unionists, they have an intimate knowledge of the Movement—of its weaknesses as well as its ideals—and they can plead with their fellows to make Christianity the foundation of their programme, and not allow it to become sectional or materialistic. An interesting experiment has been made in the appointment of women agents, who work side by side with the men and co-operate with them in every possible way, though they naturally regard as their first interest and charge the needs of the women and girls employed in the factories and shops.

Agents of the Fellowship are at work in the industrial centres throughout the country, such as London, Chatham, Birmingham, Coventry, Leicester, Manchester, and Liverpool. With the permission of the employers, and of the shop stewards or foremen, they visit the factories and address the work-people in the canteens. They also ally themselves with the Workers' Educational Association, the Adult School Movement, and several other organizations that have weight in the world of Labour. From time to time they receive

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invitations to address the Trade Union branch or the local Trades and Labour Council, on the need of religion or the place of the Church in the Labour Movement. They endeavour to give the Christian point of view on the live questions of the day, which affect the daily life of the workers, such as unemployment, production, *ca' canny*, housing, education, the League of Nations, and many others. Every effort is made to give them expert knowledge on these subjects, and they are equipped for their duties by a period of practical training, and by a continuous supply of the best books on social problems, industrial history, sociology, and economics. They take their stand constantly in the open-air, and gather large crowds around them, striving to bring their listeners to a closer knowledge of Christ and His Gospel, and appealing to them to apply His principles as the solution to all the problems that confront them. Something more than the ordinary open-air meeting is necessary. We must have the courage to plead for the Kingdom of God upon earth, and to proclaim Jesus Christ as Lord and Sovereign in human society. The inhabitants of the slums and insanitary tenements will not take our message seriously until they believe that we mean to give them homes instead of hovels, honour instead of contempt, and security instead of dread as they face the problems of sickness and old age. We have to show that "God is love," and that the Christian religion has a value for this life as well as for that which is to come. It is time that every reference in the pulpit to public questions cease to be called "politics." The word is often used disparagingly of the purest and most elementary application of Christian ethics to affairs: to refuse that application is to ruin the Church's influence in the life of the nation and the world. The Church should indeed be free of *party* politics; but every pulpit in the country should resound with *national* and international politics.

The Fellowship is not content to be in close touch with Labour alone. Its staff of Clerical Directors and Messengers, both men and women, are taking the same message to other sections of society. They are endeavouring to learn and teach, inside the churches and outside, the true Christian meaning of the world's activities. They visit the Rotary Clubs, Chambers of Commerce, and groups of employers, in order to reach the

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business men, and take part in all kinds of conferences between the Church and the industrial world. With a view to educating the public, meetings are addressed and sermons preached wherever openings can be secured.

From time to time an industrial city is attacked by the Fellowship *en masse*; and from twenty to forty people are

CRUSADES sent to hold a Crusade. The party includes clergy, laymen, and women; each day they are to be heard in the places where men toil—and from the rostrum of the street parliament—preaching the social Gospel of the Great Friend of all the world. Indoors, representatives of Church, employers, and organized Labour meet together in conference and debate to find out how much there is in common amongst them all. At times there are signs of bitterness and strife; but generally the spirit of comradeship and tolerance is wonderful, in spite of the differences that are bound to transpire. The result, as a rule, exceeds our expectations, provided the right men are ready to follow up the work on more permanent lines.

Democracy is a power that has come to stay; and it does at least embody the great Christian principle that every soul

**THE WAY
TO PEACE** is of equal and infinite value because all are children of the one Father. Labour's strength is that spirit—the spirit of brotherhood and the spirit of love for every individual soul. The hearts of crowds of the people are full of it; but it would be strange indeed if they had not imbibed something of the spirit of barbarism—and that is Labour's real weakness; it is the weakness of the world. If they turn to force and attempt to crush and tyrannise in order to obtain their rights—and there are indications of this in a certain section—there will be no prospect of peace, or prosperity, or of real government. It is the duty of the Church to take the great ideals of Labour and Christianize them, and so help to hasten the dawn of the New Jerusalem and the establishment of justice and fellowship. It would be a fatal mistake to adopt an attitude of resentment, embitterment, or hostility to a great mass movement, which indicates clearly the Spirit of God calling the people—awakening the soul of the people to a desire for emancipation, and a higher and better order of life.

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This brings us to the second object of the Industrial Christian Fellowship, namely, to arouse the conscience of Christian

NEED OF A SPIRITUAL CHANGE

people to a need of a spiritual change in our industrial life. These words are not ours—they are those of one of our ablest and most successful captains of industry, and they are true. For some unknown reason a man who suggests a spiritual change in connection with industry is looked upon as a humbug or a fool. He is told that “business is business”—whatever that may mean—and is met with the cry that “It is human nature we have to deal with,” when we know perfectly well that it is not human nature, but the travesty we have made of it by custom or practice. Men of feeble faith tell us that Christian principles have no place in business life. If that were true, we should all be tempted to serve two masters and to live under two laws of life; but it is not true. Christian righteousness *will* work. It is the only thing that *does* work. Those sections of our social order that have yielded least to the moulding force of Christianity are the sections that breed class hatred, degradation, poverty, insanity, and crime—and shame for them all! There is ample proof all about us that injustice and unbrotherliness do not work and never have worked. On the other hand, those portions of our social order which have been in some measure renewed and remodelled by the

“I SHOW A MORE EXCELLENT WAY”

spirit of Christianity, are the source of all our joy, our safety, and our hope. Our economic order is to-day the most unsaved part of our common life. Let us save it and Christianize it. The way to true development, the way to wealth and happiness, was laid down by Christ many hundreds of years ago; but we have forgotten the command to “Do unto others as you would they should do unto you,” and have reduced it to “Do others or they will do you.” It is this wrong attitude of mind that has brought about industrial unrest. We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord’s revealed will and to deduce from it our social programme with no equivocation or evasion. This claim, that the Christian law shall have the ultimate authority to rule social practice, has been upheld for the last thirty years by the Christian Social Union. That Society, founded

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by Bishop Westcott and others in 1889, has never identified itself with any political or social party. It has sought to arouse the conscience of Christians to a lively interest in these great questions and to a careful study of economic subjects in the light of the Christian Faith. The necessary information is not forthcoming from our daily newspapers, and must be obtained from the best and most expert sources. Now that the Industrial Christian Fellowship is trying to carry the same ideals into effect and to follow out the same principles with regard to study, social witness, and reform, it has been thought well to amalgamate the two movements. There is a growing realization that, for a proper understanding of social and industrial questions, study is essential; and it is our aim to promote such study from a *Christian standpoint*. There is at Fellowship House a large assortment of books for sale, a Lending Library, and a scheme of correspondence courses open to all. Study Circles are constantly in session at Headquarters, and suitable outlines are obtainable for Groups throughout the country. The Librarians are always ready to give advice, and to forward the book list and all particulars to any interested in this department of the work.

CHRISTIAN IDEALS.

“The New Testament emphasizes that every soul is of infinite and equal value, because all men are children of one Father. . . . It is the inner faith of which liberty is the outward expression, because it places the development of the human spirit above all material convenience. . . . The criticism which the thoughtful workman passes upon the economic system is that it often treats him and his class as instruments of production. . . . No economic convenience justifies *any* oppression. . . . Life must always count for more than property, the possession of which ought always to answer to some function duly performed. We are bound to condemn any system which regards men and women as mere instruments of production.”

“We think that the common description of workers as ‘hands,’ summarises aptly an aspect of their economic position, which is not the less degrading because it has hitherto met with too general acquiescence. The suggestion is that the worker is an accessory to industry rather than a partner in it. . . .”

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Industry exists for man, not man for industry, and we cannot believe in the stability of any society, however imposing its economic triumphs, if it cripples the personality of its workers or if it deprives them of that control over the material conditions of their own lives which is the essence of practical freedom. Christianity above all religions has fostered a keen sense of the value of every individual."

" We think that the demand for an increasing share in the control of those industrial conditions upon which the livelihood of the worker depends is one which ought to be met. . . . It should be the normal practice in organized trades for the representatives of employers and employed to confer at regular intervals upon such questions affecting the trade as may be suitable for common consideration."

WORKERS' SHARE OF CONTROL of the worker depends is one which ought to be met. . . . It should be the normal practice in organized trades for the representatives of employers and employed to confer at regular intervals upon such questions affecting the trade as may be suitable for common consideration."

"A man is bound to judge his economic activities not by the profits which they bring to himself, but by the contribution which they make to the well-being of others. . . . The Church would seek to impress upon all men the conviction that industry is a social function carried on for the benefit of the whole community, and would teach them to see satisfaction, not in evading their share of the common task, but in discharging it more faithfully. . . . The ethical spirit of the New Testament is co-operative rather than competitive."

CO-OPERATION VERSUS COMPETITION which they make to the well-being of others. . . . The Church would seek to impress upon all men the conviction that industry is a social function carried on for the benefit of the whole community, and would teach them to see satisfaction, not in evading their share of the common task, but in discharging it more faithfully. . . . The ethical spirit of the New Testament is co-operative rather than competitive."

" Education is a matter which should occupy a primary place in the thoughts and aspirations of all who are concerned for the application of Christian principles to social life. . . . The ultimate object of education is the development of personality, and on the sanctity of human personality the New Testament lays peculiar stress. The manual worker needs a liberal education for the same reason as the barrister or the doctor—that he may develop his faculties and play a reasonable part in the affairs of the community. . . . A nation which aims primarily at developing to the fullest possible extent the character and intellect of its citizens may find that material prosperity and commercial success are added to it. . . . Boys and girls should be trained not merely to be

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efficient producers of wealth, but to be their true selves, completely developed in body, mind, and spirit, so that they may give their full service to God and their fellows."

"The whole conception of society which tolerates as normal and inevitable the co-existence of riches and widespread poverty, instead of regarding it as the shameful denial of Christian brotherhood, which it is, must be

WAGES AND LEISURE renounced by Christians and abandoned by the community. . . . By a living wage we mean not merely a wage which is sufficient for physical existence, but a wage adequate to maintain the worker, his wife, and family in health and honour, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen years. By reasonable hours we mean hours sufficiently short not merely to leave him unexhausted, but to allow him sufficient leisure and energy for home life, for recreation, for the development through study of his mind and spirit, and for participation in the affairs of the community. . . . The wrong which is done through the under-payment and over-work of large numbers of the more helpless members of the community is grave, of long continuance and unmistakable. . . . The principle of the living wage involves not only payment during employment, but continuity of employment. . . . It is not only more material goods that men need, but more freedom, more self-direction, more outlet for creativeness, more opportunity for the joy of life, more voluntary co-operation, and less involuntary subservience to purposes not their own."

"Women are entitled not merely to 'equal pay for equal work,' when the work which they do is the same as that

**WOMEN'S
WORK AND
WOMEN'S
PAY**

done by men, but to equal freedom in the choice of their occupation, equal justice and consideration, and an equal voice in controlling the conditions of employment. . . . It ought not to be an economic necessity for any child-bearing mother to be employed outside her home. The husband's wages should be sufficient to keep himself and his wife and family in health and honour. (Magistrates declare that 75 per cent. of the juvenile crime is due to both of the parents being away from home.)"

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“ The condition of family life is a home which is at once physically healthful and not too crowded to permit of rest after labour, of conversation and reflection, and of innocent recreation.

HOUSING

It is no exaggeration to say that that condition is one which several hundred thousands of our fellow countrymen are without. . . . There are two main lines along which, we think, reform should proceed. On the one hand a higher standard of sanitation must be enforced by the community, and houses which are unfit for human habitation must be condemned as rigorously as food which is unfit for human consumption. To enforce that higher standard must be, in the main, the task of local authorities and of the State. But if they are to be assisted in the performance of it, as they should be, by a more exacting and sensitive public opinion, it is essential that the public should be sufficiently informed, to enable it to fix responsibility upon those upon whom it ought to rest.”

“ All young persons, before they reach the age of manhood, should receive the training needed to qualify them for a life of regular employment. . . . It is, we think, the duty of employers, of workers, and of the State, to aim at substituting regular employment and wages for casual employment and wages. . . . The maintenance of workers during time of industrial slackness should be defrayed out of funds accumulated during the periods of industrial prosperity. . . . If workers are indispensable for industry when it is active, it is, in our opinion, right that they should be adequately maintained when industry is slack. . . . To leave the unemployed workman to struggle unaided with his misery is unchristian: to offer him doles is an insult. We submit that it is the evident duty of Christians to press upon the community, first, the adoption of such measures as are likely to diminish unemployment, and second, the provision of adequate and honourable means of maintenance for all workers, who, in spite of such preventive measures, may be from time to time unemployed. . . . It cannot be right that a workman should be regarded as a mere tool to be scrapped when not required for another's use, and it is an offence to the conscience of a Christian community that men who are able and willing to work should be forced into idleness.”

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“ It can hardly be doubted that the common assumption that the attainment of riches is one of the main ends of man,

RICHES

and that the criterion of social organization is its power to facilitate the pursuit of them, is not so much unchristian as anti-christian; for it leads, when accepted, to the subordination of the religion of the spirit to a religion of gain. . . . The Church must spare no effort to teach mankind that the true wealth of a society is to be measured by the quality of the human beings who compose it, and that undue concentration upon the prizes of this world is a grave danger to the soul.”

“ The ideal for human life hangs before Christian eyes in the form of a perfect city through whose ever-open gates the

THE LEAGUE OF NATIONS

nations and their rulers bring their several distinctive contributions of strength and beauty. . . . We look forward to the day when war between nations will be unthinkable, precisely as duels have become unthinkable in civilized society, because public opinion will not tolerate these absurd and horrible ways of settling disputes. . . . If the clauses aiming at the prevention of war are not to be a dead letter, we must preach with all our power, in season and out of season, in the drawing-room and in the market-place, in the workshop and in the club, the wickedness of hatred. This at the moment is the most appalling barrier in the way of the League of Nations. . . . We shall claim in the next place the co-operation and practical ability of those who form in each free nation so large a section of the people, the organized workers themselves. ‘ The project of the League of Nations,’ as one of their own leaders has just said, ‘ is the keystone of the new social order that nations desire to build.’ In the International Labour Conference set up in connection with the League of Nations, forty-one nations are already represented. . . . Nothing will establish peace on the earth but a new creation from God in response to repentance and prayer.”

We should be false to the principles of the Industrial Christian Fellowship, false to the teaching of Christ, if we

THE POWER OF CHRISTIANITY

did not make every effort to commend to the sympathetic consideration of Church-people the ideals of this great programme. At the same time, we would remind ourselves

and others that no scheme of social reconstruction could achieve any permanent value unless it be inspired by Christianity. It is not fair to say that Christianity has failed—it has been found difficult, and therefore not tried; and we believe that there can be no solution to our unhappy divisions and the present unrest until the spirit and teaching of Christ are applied in all their fullness to our social, industrial, and economic systems.

WHAT THE CHURCH CAN DO.

1. WINNING MEN TO THE CHRISTIAN SOCIAL IDEAL.—“The Church will make its most fundamental contribution to social betterment by inspiring men with a vision of the social ideal, by creating in them motives that lead them to work for its achievement, and by keeping alive their faith that it is attainable. . . . A fresh and vital apprehension of the meaning of the Christian Gospel and a confident and courageous proclamation of that Gospel—that is the Church’s great and distinctive contribution to the securing of a better social order.”

2. PROMOTING AN UNDERSTANDING OF THE SOCIAL CONDITIONS TO WHICH CHRISTIAN PRINCIPLES ARE TO BE APPLIED.—“If it is true that the Church fails to be more effective in social betterment because of lack of definite knowledge of existing conditions and problems, one of the greatest needs is for organized research to discover and make known the facts. . . . The Church must, to the best of its ability, tell the truth and the whole truth about the right and wrong in all industrial conditions and relations. . . . For the Church really to keep in touch with industrial conditions and to understand industrial problems, however, will require something more than research and study. There must be first-hand contact between the Churches and the men and women in the ranks of industry.”

3. ILLUSTRATING THE CHRISTIAN IDEAL IN THE CHURCH’S CORPORATE LIFE.—The distinctive function of the Church in the securing of a better social order does not lie in a multitude of independent administrative efforts,

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but in being the never-ceasing inspiration of such efforts by all Christian men in their various capacities as employers, employees, or socially-minded citizens. The Church should by its preaching so effectively hold up the Christian ideal, and make so clear what is involved in its application to the existing social conditions of the present day, that it will be constantly sending out its members to give themselves wholeheartedly to social betterment, and thus be a great dynamic of a host of practical endeavours towards a more Christian society. . . . And the Church, that in its own life would fully illustrate the Christian social ideal, must recognize its own unity and find ways to give it practical expression.

However much we may emphasize the need of a social conscience and social action, there is no way by which we can ever get a better social conscience except as individuals who realize their own responsibility, lead their fellows to share the same point of view, and join them in social effort. To criticize the inadequacy of an "individualistic morality" or an "individualistic Christianity" is not at all to minimize the significance of the individual. It is only to insist that the individual is a social being, and therefore can become truly moral, truly Christian, only as he becomes so in all his social relationships.

WHAT CHRISTIANS CAN DO.

1. AS INDIVIDUALS.—(A) "Step out in advance of the prevailing standards of business morality." It will be "an act of faith, but faith is the foundation of the Christian way of life. . . . We must not modify Christianity to meet the so-called practical demands of business, but rather seek progressively to adapt business to Christian principles."

(B) "Adopt higher social standards before others are willing to do so. It may involve financial loss and sacrifice, but to be ready to make sacrifice for the good of mankind is an essential part of the Christian way of life."

2. AS EMPLOYERS.—(A) "The Christian employer, regarding the industry with which he is connected as not only a means of livelihood, but a service to society, will endeavour

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to think of all the problems of the industry in terms of their bearing upon the personality of those engaged in it. Realizing that in his employ are human souls, entitled to equal opportunities with himself for full self-development, he will see to it that wages sufficient to support a family in comfort, and hours short enough to allow leisure for family life, are the first charge against the industry."

(B) "Every Christian in any position of control is by that very fact made responsible for using his influence to the fullest extent possible to secure Christian social ends. He will seek ways of promoting among his employees an intelligent understanding of the status and problems of the industry. If dispute arises as to whether higher wages, shorter hours, or better conditions are practicable, he will be willing to open his books and reveal, at least to an impartial arbitrator, the cost of production and the size of the profits."

(C) "An employer who keeps in sympathetic touch with those who work for him helps to make the ideal of brotherhood which he professes seem more concrete and real. By his own active acceptance of the principle of democracy in industry, the Christian employer may show that the Christian way of life and sacrifice is not something alien to humanity, but an actual factor in economic life."

3. AS EMPLOYEES.—(A) "The Christian employee will perform his work with honesty, diligence, and genuine interest, conceiving his task as his personal opportunity to minister to the well-being of the community. He will produce to his full capacity and will oppose any deliberate limitation of output on the part of other workers. He will admit that it is as unjust for the workers to rob society of its rightful measure of needed goods by withholding a part of their productive power as it is for manufacturers to do so for the sake of making prices high."

(B) "The Christian employee will use his influence to promote honesty in the fulfilment of contracts, always insisting that agreements once entered into by a Labour organization for a specified time must be strictly and conscientiously adhered to."

(C) "The Christian employee is committed to the ideal of brotherhood. He must promote a brotherly attitude not only

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toward the men above him, but also toward the labourers below him. It is essential that the workers, who now possess but little, should seek a higher aim than their own material advantage or class power. They must not so act as to make it clear that, if only they were in the capitalist's place, they would do exactly the things for which they now criticize him."

4. AS INVESTORS.—(A) "The Christian investor, conceiving wealth as a trust, will make investments in the spirit of service. His money he will regard not as a means of exercising selfish control, but as an opportunity for further social usefulness. In all his investments he will consider first the industrial conditions that lie at the back of securities, and refuse as far as possible to become part owner in industries that exploit human beings by failure to pay living wages or otherwise to protect human values."

(B) "If Christians generally would refuse to lend money to business or industrial concerns which seriously violated Christian standards, and would seek to make investments in concerns that honestly attempt to safeguard the interest of the workers, even if the interest return be not so large, this one thing alone would go far toward effecting a great change for the better."

(C) "For those now in the position of privilege to deal with our economic questions, not from the standpoint of protecting their own present power, but of seeking the welfare of the human family, would be the most convincing witness to the Christian Gospel that can possibly be imagined."

5. AS CONSUMERS.—(A) "Consumers could, if they would, bring about great improvements in industrial conditions. Generally speaking, the consumer takes no responsibility—all he does is to pay the lowest price he can find. His demand for cheapness, or for speed, or for special services of various kinds, may even be the decisive factor in bringing about industrial conditions that mean depriving the workers of their right to adequate income, health, and rest. Demand for 'bargains' is, in part, at least, responsible for sweat shops. Thoughtless delaying of Christmas shopping till near Christmas Day means unnecessary strain and overwork for hosts of saleswomen."

THE INDUSTRIAL CHRISTIAN FELLOWSHIP

(B) “ The Christian consumer will be concerned about the labour conditions involved in the production of goods which he uses and in the rendering of services of which he takes advantage. If he has the ability to purchase luxuries he will maintain standards of simplicity in expenditure. The homely maxim that none ought to have cake while any lack bread is thoroughly Christian. There is much truth in Woolman’s view that ‘ luxury is the seed of war and oppression.’ ”

In furtherance of these ideals we have devised the following objects, which set forth the purpose of the Fellowship :—

OBJECTS.

1. To present Christ as the living Lord and Master in every department of human life, and to proclaim the supreme authority of the Christian law of love.

2. To minister by living Agents to all engaged in the industrial world, seeking to win them to personal discipleship of Jesus Christ, and to unite all classes in a bond of Christian fellowship and prayer.

3. To study under the guidance of the Holy Spirit how to apply the moral truths and principles of Christianity to the social, economic, and industrial systems of the world.

OUR APPEAL.

To fulfil our purpose, we appeal for the support and co-operation not only of every employer and every employee, but of all who confess allegiance to Jesus of Nazareth, our Lord and Master :—

1. BY STUDY—literature can be supplied at cost price, and specimen copies of pamphlets and magazine may be obtained on receipt of a few stamps.

2. BY JOINING THE FELLOWSHIP—a Form of Membership is attached—and thus helping to create a united, Christian public opinion.

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3. BY AN ANNUAL SUBSCRIPTION—towards the work of our Agents throughout the country, and towards the cost of needed extensions which cannot be made without additional support.

4. BY OPENINGS FOR SERMONS OR MEETINGS—when one of the Organizing Directors could describe the work of the Fellowship, and help to arouse new interest.

5. BY PERSONAL SERVICE—as an Agent of the Fellowship, or by voluntary assistance in organization or secretarial work.

6. BY PRAYER—a quarterly Intercession Paper is issued and posted to all who are willing to join the Fellowship of Prayer. A specimen copy may be obtained, price 2d. “ The largest contribution any man or woman can make to this cause is that which is made by loving, faithful, and persevering prayer; he who truly gives this will not long keep back anything that he has.” (From Lambeth Report.)

The Industrial Christian Fellowship

Is a missionary movement supporting a large number of clergy, laymen, and women. It needs an income of £25,000 a year.

OUR MESSAGE

Is the Gospel of Christ in its fullest, widest sense—which implies the consecration of the whole man and all his human relationships to God.

OUR AIM

Is to help to win our country for Christ in this generation. The extent of our *service* depends upon the extent of your *gifts*—please help generously.

[Please See Over.]

Our Needs

The Industrial Christian Fellowship needs an Income of £19,700 for the maintenance of existing work as follows:—

1. For the support of clergy, laymen, and women in the industrial world and on public works ... £13,000

The work is spiritual; our aim is *primarily evangelistic*—the extension of the Kingdom of God. Without allying itself to any political party, the Fellowship stands for the abolition, in all its implications, of the present-day divorce between religion and politics.

2. For Salaries and Expenses of Staff 2,500

3. For Printing, Postage, Propaganda, &c. ... 2,500

4. For the Maintenance of Fellowship House ... 1,700

Lectures and Conferences are held in the Board Room. There is also a Library, where books, pamphlets, and outlines for study circles may be obtained.

For Existing Work	A Year	<u>£19,700</u>
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There are many industrial centres where there is a REAL NEED for I.C.F. workers. **The door is open to receive our Message**; men and women are prepared to offer their service—but the lack of funds holds us back. We therefore plead for an additional income of £5,300 to extend the work.

For the Extension of the Work	A Year	<u>£5,300</u>
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TOTAL INCOME REQUIRED FOR THE YEAR	<u><u>£25,000</u></u>
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I Promise

to subscribe (or collect) the sum of
 £ : : in aid of
 the work of the Industrial Christian
 Fellowship, 4 The Sanctuary, S. W. 1.

Name
 (DESIGNATION)

Address

THE INDUSTRIAL CHRISTIAN FELLOWSHIP

(with which is incorporated the Christian Social Union),

FELLOWSHIP HOUSE, 4 THE SANCTUARY, WESTMINSTER, S.W. 1.

PRESIDENTS:

THE ARCHBISHOP OF CANTERBURY. THE ARCHBISHOP OF YORK.
THE ARCHBISHOP OF WALES.

VICE-PRESIDENT AND CHAIRMAN: THE RIGHT REV. THE BISHOP OF LICHFIELD.

VICE-CHAIRMEN: THE RIGHT REV. THE BISHOP OF WOOLWICH: MAJOR-GENERAL
SIR FREDERICK MAURICE, K.C.B., K.C.M.G.

Form of Membership.

In becoming a Member,

I undertake to pray for the Fellowship and to support it financially; and to do all in my power to advance the Kingdom of God upon earth, that by the grace of our Lord Jesus Christ men and women may live, work and earn their daily bread by means which He can bless, and that the present injustice, cruelty, and waste, may be banished from the world for ever.

Witness. I promise to make no secret of this my faith and hope, but to witness to it openly by word and self-denial.

Service. I will endeavour to find out what I can do to help, *and to do it.*

Name
(DESIGNATION)

Address

Date.....

Applicants might care to write in here the name of the Church they attend.

This slip should be sent to the Rev. P. T. R. KIRK, General Director, I.C.F., Fellowship House, 4 The Sanctuary, Westminster, S.W. 1, who will forward a facsimile Card of Membership. The MINIMUM Subscription is 2/6 a year. Members are also asked to take "The Torch," the Monthly Journal of the Fellowship, 2/- a year, post free. A LITERATURE FEE of 5/- entitles the Member to receive "The Torch" and all pamphlets and leaflets published by the Fellowship during the year.

N.B.—At the foundation of all the work of the Fellowship is the unchanging task of winning men and women to personal discipleship of Jesus Christ as Divine Lord and Saviour, and building them up in the Christian character. While directing attention to the primary importance of evangelization through living Agents, the Fellowship holds to the conviction that the Christian spirit and the principles which Christ taught must be applied to *all* departments of life—to industry, to politics, and to international relations; and that upon His laws alone can we hope to build a prosperous and happy social order.

"We Stand for Christ and His Principles, independent of Party."

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HOLDS:

1. That God is our Father and that we are all His children, one family here upon earth, every member of which is of equal and infinite value in His sight.
2. That we being equal in value are vastly unequal in powers of mind and body, and that therefore it is His will that the strong should only use their strength to serve and uplift the weak.
3. That this can only be done by the true charity which avoids patronage and pauperisation, knows no pride of privilege or position, meets a brother as an equal and helps him to find his highest self through Christ in the family of God.
4. That, by the inter-communication between the nations due to the scientific discoveries of the age, God is knitting His family into a closer material unity than they have ever known before; and that by these means He is calling all men, not to force and rivalry, but to a world-wide unity of service and to that Fellowship of the Spirit wherein alone is peace.
5. That this Kingdom of God, which we must ever seek to build on earth, comes not by sword or strife nor yet by sitting still, but as men learn to will and work together in ever active love, in the spirit and power of Him Who came not to be ministered unto but to minister and to give His life as a ransom for many.

OBJECTS:

1. To present Christ as the living Lord and Master in every department of human life, and to proclaim the supreme authority of the Christian law of love.
2. To minister by living Agents to all engaged in the industrial world, seeking to win them to personal discipleship of Jesus Christ, and to unite all classes in a bond of Christian fellowship and prayer.
3. To study under the guidance of the Holy Spirit how to apply the moral truths and principles of Christianity to the social, economic, and industrial systems of the world.

I.C.F. PUBLICATIONS

The History and Purpose of the I.C.F.	...	...	...	3d.
Light on Present Day Problems	...	...	...	2d.
The Social Teaching of the Sermon on the Mount	...			3d.
Industrial Section of the Lambeth Report	...	...	...	4d.
The Kingdom of God as the Regulative Christian Ideal	...			2d.
Industrial Sunday Message	...	...	...	1d.
Industrial Sunday Sermon	...	...	...	1d.
The Economic Aspect of the Drink Question	...	...		1d.
The Sacrament of Work...	...	...	...	1d.
The Christian Ideal	...	...	...	1d.
An Open Letter to Employers and Labour...	...	...		1d.
The Citizen and his Vote	...	...	...	1d.
Jesus Christ	...	...	...	1d.
Why I Believe in God	...	...	...	1d.
The Sin of Gambling. <i>Canon Manning</i>	...	...	...	1d.
Aspects of Gambling. <i>Rev. G. Mortimore</i>	...	...	...	1d.
The Call of the Country (1). <i>Cecile Matheson</i>	...	...		1d.
The Call of the Country (2). <i>Cecile Matheson</i>	...	...		1d.
A Challenge to the Churches. <i>R. H. Tawney</i>	...	...		6d.
Labour and the Church	...	...	...	4d.
Christian Witness in Industrial Life. <i>C. Newby</i>	...	...		9d.
I.C.F. Quarterly Intercession Paper (per annum)			per post	1/-
"THE TORCH," a monthly magazine (per annum)			per post	2/-
I.C.F. Hymn Sheet	...	...	per 100	3/6
Litany (specially written for the I.C.F.)	...		per 100	3/-

¶ A LITERATURE FEE of 5/- entitles the subscriber to receive "The Torch," the Quarterly Intercession Paper, and all pamphlets issued by the Fellowship during the year.

A variety of leaflets suitable for Crusades, Missions, Church Bookstalls, &c., can be obtained on application to Headquarters.

"THE TORCH" can also be supplied as a parish magazine inset.

WHEN NEXT IN TOWN—

PLEASE VISIT OUR BOOK ROOM!

“Our Headquarters.”



FELLOWSHIP HOUSE,
4 The Sanctuary, Westminster, S.W. 1.

All communications should be addressed to the
Rev. P. T. R. KIRK, General Director, INDUSTRIAL
CHRISTIAN FELLOWSHIP, Fellowship House, 4 The
Sanctuary, Westminster, S.W. 1.